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UNITY

"HE HATH MADE OF ONE BLOOD ALL NATIONS OF MEN."

VOLUME XLIII. CHICAGO, MARCH 30, 1899. NUMBER 5.

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EASTER LILIES.

Though long in wintry sleep ye lay,
The powers of darkness could not stay
Your coming at the call of day,
Proclaiming spring.

Nay; like the faithful virgins wise,
With lamps replenished ye arise
Ere dawn the death-anointed eyes
Of Christ, the king.

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UNITY

VOLUME XLIII. THURSDAY, MARCH 30, 1899. NUMBER 5.

We are late in noting the new dress and the marked improvement in form and quality of our neighbor, the "Reform Advocate." It is now one of the most attractive among our weekly exchanges. Its matter has always been vigorous and the management energetic. May it go on from conquering to conquer.

At last science has succeeded in photographing a sound wave and we are permitted to see a noise. Professor R. W. Wood of the University of Wisconsin, who a few weeks ago achieved notoriety by his success in thawing out frozen water pipes without digging up the earth by the use of electricity, has at last succeeded in constructing an apparatus so delicate that he is able to photograph a light wave. The Chicago "Tribune" last Monday gave elaborate illustrations of how the picture is attained. The electric flash that records itself on the sensitive plate in the camera must occur about a ten-thousandths part of a second after the sound wave has started. So successful is the contrivance that Professor Wood has not only photographed the sound wave, but photographed the echo of the sound. It shows a curve in the opposite direction. In a slow and clumsy way moral science is following after physical science. The work of the Municipal League in Chicago is finding a man's action out, presenting to the boodler a photograph of the deeds done in the dark, and his sly attempts at evading the most subtle detections are proving of no avail. There is an X-ray that will reveal hidden things and the photography of sound that will disclose the secret shams of politics as in physics. The time is not far distant when even the politician will realize that he of necessity lives in a glass house and that there are no "tricks that are dark" or "ways that are vain" that will not be found out.

The ladies' hat question, which so long disturbed the theater managers, threatens to become a church question. In Chicago the theaters have practically solved the question, perhaps with the aid of a city ordinance, and no lady now persists in wearing her hat at the theater. Some New York ministers seem to have inaugurated a movement against the hat in Church, and this is becoming a social question among the ladies of Chicago. One woman of authority is reported by a daily paper as saying, "The woman does not exist who does not look forward to the pleasure of wearing a new hat, and what possible pleasure would it be to wear a hat to the church door and take it off when you get inside? What would Easter be without an Easter hat?" The Rev. Mr. Stires of the Grace Episcopal Church, Chicago, would not ask the women of his congregation to take their hats off in church, but he implies that unless women will refrain from "purchasing hats mountain high they will intrude upon the rights of others." Doctor Hirsch seems to strike not only the obvious sense, but the obvious justice, in the matter when he says: "I believe in taking off any hat that is in anybody's way. I believe that eventually all the women will do it, because they see the wisdom and kindness of so doing, and not because somebody asks them to." If there is any justice in the call of "hats off" in the theater there would seem to be much more justice in that call for the church, for few church auditoriums are constructed with the same incline of floor as in theaters. It may be ungallant for a man to suggest the requirements of courtesy in this matter, but perhaps the principle of noblesse oblige will yet effect the nature of the decorations on the ladies' hat and the ladies' habit of wearing the same. The writer of this note always considers it a compliment not only to the speaker, but to her fellow listeners, when a woman removes her hat while seated in his congregation.

It is with sincere regret and no small amount of humiliation that the believer in liberal things in religion and freedom of speech in the pulpit will read of the action of the trustees of the People's Church in Chicago when they saw fit to break the plans made by their beloved pastor for the occupancy of the pulpit at McVicker's Theater, by Professor Herron of Grinnell College, Ia., during his short vacation in the South. The professor was to occupy the pulpit for six Sundays. This arrangement had been carried out for five Sundays, during which time he had interested immense audiences and awakened much thought. But because on the fifth Sunday he took occasion to criticise the Philippine war and speak of a "perjured government," and later along ventured to express the widespread opinion that the poor are growing poorer and the rich richer in this country, the trustees, without consulting either the society or the minister, notified Mr. Herron that he would not be allowed to complete his engagements and preach last Sunday. So they called upon Rev. R. A. White of the Stewart Avenue Universalist Church to preach for them, while Mr. White invited Mr. Herron to occupy his pulpit.

It is not now a question whether Mr. Herron was right or wrong in his judgments. A much more fundamental question has been raised, and that is whether a man of unquestioned earnestness, of intense sincerity, a consecrated student, one who has challenged the attention of thinkers and students and has compelled thought, is to be curbed in his public speech so promptly, particularly when the platform from which he has been excluded is one that has

boasted of its freedom, indeed, that it was one that was born out of exclusion and created for the express purpose of giving free speech to a man who had been deprived of it by a religious organization that could not endure free discussion. Has it come to the point when the congregation that was organized some twenty years ago for the purpose of giving Doctor Thomas free speech on theological questions, must now deny to Professor Herron one Sunday more of freedom on sociological questions? We do not wish to add any sensational elements to this painful incident. We cannot believe that the action of the trustees represents the judgment either of the congregation or the minister of the People's Church. Indeed, we cannot believe that it represents the permanent judgment of the trustees themselves. Meanwhile, whatever Professor Herron's limitation may be and however unsafe he may be as a permanent leader of thought, the honor of Chicago is at stake and Chicago will see to it that Doctor Herron will have a hearing sufficient to enable him to be understood and to enable his theories to be tested and sifted. We may differ from many of Doctor Herron's sociological and theological opinions, but UNITY is pledged to that free discussion and fair hearing, and that recognition of sincere purpose that is Doctor Herron's right. UNITY is further persuaded that Doctor Herron stands to-day at the storm center of religion. There is little interest to-day in the theological refinings of the sects, but there is an immense and hopeful interest in the sociological problems and ethical demands discussed by Professor Herron. He is doing in America what Count Tolstoi has been doing in Russia, calling Christianity back to its leader, trying to square the Christian claim with the Christian gospel. We regret this episode in the history of the noble People's Church of Chicago and trust that it is but a passing mistake born out of haste and heat, which will be promptly righted and that the People's Church will again be found on the side of free discussion, applied Christianity and practical religion. We trust, further, that Professor Herron will be heard in Chicago until his theories are sufficiently understood to be tested by the cool judgment and the severe tests of time rather than by the sensations and oppositions that lead to premature action and snap judgments.

Easter.

Some subtle Saxon insight held our fore-elders to the deeper meanings of the spring fast when they related it not to its ecclesiastical origin, the pascal festival, but the nature origin, the return of the sun. The word Lent is allied to length. The Lenten days are the lengthening days, the days when the sun returns with its creative smile, when the earth takes new heat into its breast as the sunshine grows stronger. The word Lent emphasizes not the gloom but the vanishing of the gloom. It suggests not the fog, but the sun that is surely and successfully wrestling with the fogs and is bringing clearness. While the church is brooding over gloomy things, nature is rejoicing. Religion should not use this season to throttle the spirit. If tithings of mint, annis and cummin must remain let them be subordinated to the weightier matters of the law—truth, mercy, justice and love.

Easter represents the swelling of the buds, the awakening of the branches. It is no dramatic surprise; it is not a spectacular antagonism to Lenten glooms. The blossoms of Easter were slowly formed. They grew into their glory. So the celebration of Easter should be a culmination and not an exemption. Alas, for the hope of immortality that rests upon a disgust of mortality. Easter should shrive the soul of its narrowness, strip the mind of its timidity. It should focalize religion in the present, not in the past or the future. Spirituality is not fostered in the dim religious light of ignorance. The real saints do not shine with a traditional glory. The noble man grows radiant in the full light of all that science, literature, art, ethics and religion brings to bear upon him. Easter celebrates the triumph of that Lent that wooed the cowslip out of the marsh, beckoned the birds northward, touched first with pink, then with green and then with white the boughs of the fruit trees. And the same wooing must give us the patriot, the philanthropist and the devotee. Soul blossoms, by casting off the lower and giving way to the higher.

UNITY rejoices in the Easter festival that belongs to the holy Catholic Church of humanity, that counts all noble souls in its calendar of saints, that transcribes all high utterances as texts in its imperishable bible. This Easter sings not only Hebrew psalms and Christians hymns, but the poetic strains of the master bards of earth, the noble measures of Emerson and Wordsworth more than the sentimental ballads of Sankey or some of the vulgar doggerels of the Salvation Army enkindle the holiest aspirations of the larger Easter. Not the damnatory clauses of venerable creeds read with bended knee, but the hard tasks of unsolved problems, the perplexities of parentage and of citizenship represent Easter consecrations.

Easter is still a Christian festival, but it is that and much more. It is a joyous outburst of humanity resting on marvels more fundamental than the story of any single resurrection. It rests upon the ever beautiful marvel of the awakening year. It is the festival of the flower, of the sun. Being this, it has become by the logic of history, as by the logic of the human heart, the festival of the rising hope of the diviner trust in the eternal life. As the mud, the slush and the cloud were forerunners of the fragrance and radiance of the blossoming orchard, so the strain and the sorrow, the pain and the shame of life, are forerunners of that peace and good-will, that love and enthusiasm that are to mark the life that enlists head and heart in the interest of religion and finds its joy in cooperating with that tireless energy that works first in the heart of nature, then in the heart of human nature, making the bad better and the good best.

A Colonel Killed.

The fall of Colonel Egbert, leading his column at Manila on the 27th of March, has called forth elaborate comment from the newspapers, and wide sympathy from the American people. His portrait has

grown familiar and his family and friends are the recipients of much heartfelt condolence. This is as it should be. He was a hero and died the death of a hero.

The dispatches that brought the news of the death of Colonel Egbert added, "Twenty-five men killed in the United States army; two hundred and three men killed among the Filipinos." Is it the colonel or the man we mourn? If the man, then the private who fell at his post ought to weigh as much in the balances that weigh the significance of the battle, certainly ought to weigh as much in the sympathies of humanity as the colonel, for the colonel has no more mothers and no more fathers to mourn than has the private, and the blood of a Filipino flows as red as that of a citizen of the United States. How can we interpret the ethical, human and humane significance of the statistics of the killed? It was Margaret J. Preston, a poet of the South, who interpreted this perplexity during the war for the Union in her tender poem which has become classic in American poetry, which deserves to be reproduced at this time and to be read while our hearts are tender with the thought of a fallen colonel:

ONLY A PRIVATE.

Only a private—and who will care
When I may pass away,
Or how or why I perish, or where
I mix with the common clay?
They will fill my empty place again
With another as bold and brave;
And they'll blot me out ere the autumn rain
Has freshened my nameless grave.

Only a private—it matters not
That I did my duty well;
That all through a score of battles I fought,
And then, like a soldier, fell.
The country I died for never will heed
My unrequited claim;
And History cannot record the deed,
For she never has heard my name.

Only a private—and yet I know
When I heard the rallying call
I was one of the very first to go,
And . . . I'm one of the many who fall;
But as here I lie it is sweet to feel
That my honor's without a stain—
That I only fought for my country's weal,
And not for glory or gain.

Only a private—yet He who reads
Through the guises of the heart,
Looks not at the splendor of the deeds,
But the way we do our part;
And when He shall take us by the hand,
And our small service own,
There'll a glorious band of privates stand
As victors around the throne!

The Liberal Congress of Religion at Boston.

In the extensive correspondence conducted by the general secretary concerning the next annual meeting, which is to be held in Boston some time in October next, there comes evidence of great interest in the project, and we have every reason to believe that it will be a significant meeting, not only in the program that will be offered, but in the spirit back of it and the hopes and purposes awakened thereby. We can no better indicate our grounds for this statement than by printing the following extracts from a few of the many letters that lie upon the secretary's desk:

From Rev. James M. Whiton, on the Editorial Staff of the Outlook:

I thank you for the volume you have kindly sent me of the proceedings of the L. C. R. I had read many of them before, but shall value the book as a collection to keep. * * It is only theology that divides; it is only religion that unites. Men must, I suppose, be uncompromising in their theologies, but as Doctor Hedge said, "The sanctities of life are not in our separateness but in our communication. I trust for success to your movement.

Prof. Richard T. Ely, University of Wisconsin:

Thanks for the proceedings of the Liberal Congress held in Omaha. I much wish I could have been present. Should it be possible for me to attend the Boston meeting it will give me much pleasure to be present.

From Edwin D. Mead, Editor of the New England Magazine, Boston:

I am glad you are coming to Boston. * * I will myself do all I can for you.

Prof. N. S. Shaler, Harvard University, Cambridge, Mass.:

I shall be glad to be of any service I can in your meeting in Boston. * * If when the time comes I can be useful I shall be glad to do so.

From Rev. J. H. Crooker, Pastor Unitarian Church, Ann Arbor, Mich.:

I like the cause for which it stands. I earnestly plead for co-operation in religious work. Such meetings are needed and they have been useful, I am sure, wherever held. I think Boston a good place to strike next. You will have hearers and sympathizers there in crowds.

From Rev. B. Fay Mills, Boston:

Certainly; count me on the local committee if you wish.

From Prof. F. A. Christie, of the Meadville Theological School, Meadville, Pa.:

I am most grateful for the copy of the addresses of the Congress at Omaha. I have the most hearty sympathy for this great agency for securing a religious brotherhood and neutralizing many false and needless tendencies to disunion in the religious world. I believe, indeed, that society cannot agree on one form of organization or polity or habit of worship and my acquaintance with the state churches in Germany made me contented by comparison with the denominationalism of our country. I prefer to be associated with that fellowship that gives me the most freedom, although I know many men of earnest convictions for whom such membership would not be personal freedom. I believe it is our greatest duty to cherish and intensify every possible co-operation and harmony and to strive together for the main things. The Congress, I believe, introduces a better sense of proportion. I trust the time may come when I shall be able to take a more active part. * * I do not wish to lose the opportunity of helping in the Boston meeting. Let me consider it a little longer.

From the Rev. George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass.:

Thank you for the letter and the "Proceedings," which I have looked over with much interest. I am interested in the Congress and assure you of my appreciation of the earnest service. ....

From Rev. S. M. Crothers, Unitarian Church, Cambridge, Mass.:

—* * The thing which would justify the Congress in meeting in Boston would be its invitation by a new and large constituency representing the liberal churches of Boston, such as * * A meeting held here, in order to be successful, ought at least to be representative of actual liberality as are ordinarily the interdenominational gatherings. If you could come on and talk it over with some of the representative men it would be a great help. * * If a meeting of the Congress is held in Boston I think it ought to deal with practical questions and take the friendly feeling between different religious organizations for granted. * * The Unitarians, Universalists and Jews will certainly come out. ..

From Rev. Philip S. Moxom, Pastor Congregationalist Church, Springfield, Mass.:

(After mentioning a list of prominent leaders in the so-called orthodox churches to be invited, he says:) It would be entirely in accordance with the principles of the Congress to enlist the service of such men. There is to be an international Congregational Council in Boston to be held September 20 to 30. It is expected that there will be at least one hundred delegates from Great Britain, nearly or quite as many from the Colonies and the accredited American delegates will number at least two hundred. This meeting will attract the public attention very widely and will be a center of great interest. I raise the question if it would be wise to have the Congress immediately following the International Congregational Council.

From Mr. John C. Haynes of Boston:

I am glad the Congress is to have a meeting here in Boston. You have my consent to announce my name on the local committee.

From Rev. Doctor W. S. Rainsford, Pastor St. George Episcopal Church, New York:

I was heartily in accord with the Liberal Congress, the aims of which you wrote me about last fall. I had to beg off attendance thereat on account of other engagements, but I shall certainly try to attend your next gathering at Boston. I most heartily wish you success.

From Rev. F. W. Gunsaulus, Pastor Central Church, Chicago:

I cordially thank you for the little book of Omaha addresses. You are trying to widen things from your end as I am trying to widen them from mine. I cannot believe there is better work to do.

From Prof. C. H. Toy, Harvard University, Cambridge, Mass.:

Certainly you may put my name on the local committee of the Congress in October. I am heartily in sympathy with the spirit of the Congress though I may not be able to give much time to committee work.

From Rev. Charles Fleischer, Rabbi Jewish Temple, Boston:

I shall be pleased to act as a member of the local committee for the Congress in October and I rejoice in the spread of its influence. It is a most promising, fertile and hitherto comparatively uncultivated field it works in. For one I offer you most cordial welcome. Command me for such service as I can render.

From Pres. David Starr Jordan, Leland Stanford University, California:

I cannot tell so far ahead in regard to my plans for October, but there are some good men on the Pacific shore whom I will try to help you to secure.

From the Rev. Anna Garlin Spencer, Bell Street Chapel, Providence, R. I.:

Yes, by all means put me on the local committee if you desire. Anything as near home as Boston I can work in and for and will do all I can for the success of the meeting of next October.

From Rev. Frank Crane, Trinity M. E. Church, Chicago:

Nothing would please me more than to meet often with the Board and the devout men who are seeking to establish the principle that "The true faith is faith in the truth." My sincere congratulations over your success this far and hopes for the future.

From Mrs. Ednah D. Cheney, Boston:

I shall be very glad to have my name appear on the local committee as expressing my cordial interest in the Congress and the wish to further its success as far as lies in my power. I hope it will be as good as the last meeting, which is saying a good deal.

From Prof. Bernard Moses, State University, Berkeley, Cal.:

I have had great pleasure in examining the reports of the meeting in Omaha and regret more than ever that it was not possible for me to be present. At present I am not able to say whether I shall be more fortunate next October or not, but I appreciate the friendly invitation. If I am obliged to be absent it will be with sincere regret.

From Prof. James H. Breasted, University of Chicago:

Accept my appreciative thanks for the Omaha proceedings. I know of no movement in which I am more interested than this. I heartily wish I might join you. *..*..At the earliest possible moment I certainly shall, and in the meantime if I can serve the movement in any way command me.

Rev. F. L. Rexford, Pastor Universalist Church, Columbus, Ohio:

I have read the various Omaha papers with interest. I should have enjoyed the meeting. Will not our coming to Boston be carrying coals to Newcastle? Will not the cause of natural, rational religion be the better served in regions where a distinctive impression of it will be a new sensation? But I am in full sympathy with you wherever you go.

Rev. Robert T. Jones, Pastor Baptist Church, Ithaca, N. Y.:

I am looking through the Omaha Proceedings with pleasure. I am very glad to have had a place in it and hope for the Congress success in the future.

From Rev. J. T. Frizzell, Pastor Congregational Church, Eau Claire, Wis.:

The Congress has my full sympathy. I shall gladly do what I can to push it along. I think it has a great future because it ought to do much to break down the barriers of prejudice that have been holding the people apart. I think that many of the fences that have been put up will yet give way to highways and bring them together.

From Prof. John Dewey, University of Chicago:

I have enjoyed much looking over the reports and I hope to get to some of the meetings some time.

Prof. Franklin W. Hooper, Brooklyn Institute of Arts and Sciences:

Boston is near at hand and I will be able to attend the Congress. If I can be of any service to the meeting, inform me.

Prof. Albion W. Small, University of Chicago:

I am greatly indebted to you for the report of the Congress. I will gladly be of any assistance possible, although I confess I find the spirit of my mind and heart rather than the letter of the formulas that make it my working philosophy, in harmony with your program. * * Meanwhile, if there is anybody that wants to lift a little on anybody's load and will let me join him in sympathy, I do not care to bother much about his philosophy and hope he will not think it worth while to apply the microscope to mine.

From Rev. John H. Vincent, Bishop, M. E. Church, Topeka, Kansas:

While I am in sympathy with the Christian effort and in large liberty of thought, I cannot say that I believe in "non-sectarian churches." I rather believe in what are called (in a good sense) the sects or the denominations. I believe in the largest charity and good will; but I believe very much in the scientific experimentation which well defined doctrinal and ecclesiastical organizations are able to make. I am opposed wholly to bigotry, bitterness and church selfishness; but I believe that the denominational system tends to promote the more intelligent and larger unity.

Believing this, and representing one large strong and liberal denomination, I must always inquire how far my official action will fairly represent the church for which I stand or best promote in it growth in liberality and in spiritualty.

These considerations would have made it impracticable for me, even where other circumstances did not interfere, to identify myself with a "movement toward undogmatic religion," "the organization of non-sectarian churches" and the development of "the church of humanity." Not that I cannot interpret these terms according to my own views and in harmony with the teachings of my denomination, but because they are likely to be misunderstood and thus misrepresent me among my own people and misrepresent my people to the world at large. I do not believe that the union of the Democratic and Republican parties is just now practicable; but I believe that both Democrat and Republican may be equally patriotic; that party lines and party platforms are good things, promoting definition, discussion and experiment; and I believe it is perfectly possible on this foundation to co-operate with people of most diverse faiths in philanthropic, social and patriotic movements. I believe that this is my creed, and I believe that my heart is full of love for people of all faiths who seek the life of Christ and who live to set him forth before men, possessing and illustrating his spirit and reproducing, as far as possible, his strong and beautiful life in the world.

From Prof. Nathaniel Schmidt, Cornell University, Ithaca, New York:

I have just received from Professor ——— a promise to prepare a paper for the Boston meeting. I am sure it will please you and Boston. My heart is with you.

From Rev. R. Heber Newton, All Souls Episcopal Church, New York:

I am glad that the Congress is coming to Boston. It being so near I hope to attend. I will write suggestions further. At present the only thing that occurs to me is, would it not be well to have a session or sessions devoted to the presentation of the affirmative, positive truths held by each of the great bodies represented in the Congress, through the persons of some capable representatives. Then a session devoted to the enunciation of the points of convergence, or the deeper grounds of unity, or the synthesis. If this could be done strongly, it would be very effective. I trust that prominence will be given to the sociological questions, in grappling with which the churches will find themselves coming together.

From Hon. J. Sterling Morton, Nebraska City, Neb.:

I thank you sincerely for the "Proceedings." It will be a comfort to leisurely read the utterances on that occasion. I find them an intellectual and moral tonic. If I can be of any service to the cause before the next meeting in Boston, I hope you will command me.

Rev. Artemus J. Haynes, Pastor Plymouth Church, Chicago:

I am pleased to know that you are to hold your Congress in Boston. It is home for me. If I can be of any use to you in your plans, please count on me. Your admirable report has been read in toto. It is fresh and suggestive beyond anything that has reached me of late.

This will suffice at the present time. To further increase the interest of the readers we ask them to read the acknowledgments of the treasurer, in our news department, after which we beg of them to consider whether the Congress has not a claim upon their purse as well as upon their heart. Cannot this claim be respected by an Easter Offering to help along the work? Friends, it is your work. It goes up or down as you share in the labors. If those who were interested at Omaha and pledged their coöperation, and those who have grown into an interest since the Omaha meeting will do what they can promptly, do it now, follow the generous example set them by the Episcopalian constituency of Doctor Newton of New York, the good work of the Congress for this year will be secured.

Easter, the season of rich memories and high hopes, is a good time to invest in the tangible potencies and to contribute to the charities of mind.

Recent Notes of Progress in the Pulpit.

Rev. Dr. Milburn pastor Presbyterian Church, Indianapolis:

I believe that a sun worshiper will be saved, provided his worship is honest. I believe that a star worshiper will be saved, provided his worship is honest. If a man worships so far as his knowledge goes, I believe he will be saved if that worship is an honest worship and is addressed to one of the mysteries of God or nature. A minister should supplement the teachings of the Bible and should lead those who do not have a knowledge of the teachings therein contained. Every honest worship I believe to be a step toward God.

Rev. W. W. Wilson, pastor St. Mark's Episcopal Church, Chicago:

We must also recognize the right and duty of others to stand for things which we do not believe when they are matters of principle to them. There may be different principles, but no difference in regard to loyalty to principle.

Dr. F. G. Hirsch, Sinai Temple, Chicago:

The pyramid is the emblem of Egyptian social architecture. One on top and sloping downward, all others slaves to the next highest and master to the next lower. This is the scheme of slavery. And this Israel had to reject. It proclaimed a God of righteousness. Equality of duty and responsibility under the diversity of opportunity is the fundamental of its sociological creed and practice. Caste is the signature of Egypt. Birth decides fate and fortune. Liberty is withheld. This is death. And this death Judaism conquers by its principle which makes birth a destiny and a duty and resolves society into a covenant of co-operators to establish God's righteousness among men.

William Salter, Ethical Society, Chicago:

A city is not made by a conglomeration of people, nor by trade—it is made by so much of common feeling as there is in it. The significant thing now is the attention being paid to municipal franchises. We are coming to feel that we have certain rights and certain duties as a municipality. It is not so much that we have been negligent before as that we have had no municipal notions. It was everyone for himself. Public property has been turned to private account, public office has been turned into spoils, and a great part of the public has thought nothing of it save to wish it might have a chance itself. We are now getting higher ideas of things.

It is interesting to note that all the party platforms pay respect to these ideas—but more significant than any is the new spirit itself. There are no problems like those of our great cities. Here all our social diseases seem to center and fester. We must make haste slowly with remedies, but first of all we need a strong and efficient municipal life, a government that can keep interests in their place and take always the public point of view, a government that thinks as well as acts and takes counsel of students of municipal science as well as of men of affairs. We have a chance to vote for the incorporation of the kindergarten into the public school system. Let us not fail to do it. There is no care for the coming citizenship so effective as that which begins with the earliest years.

Rev. Artemus J. Haynes, Plymouth Church, Chicago:

Are all men the sons of God? The old theology answers "No," the new theology answers "Yes," Both are right in that which is their essential meaning. Let the liberal admit that the man who tears down the ideals of righteousness is not a son in the same sense in which the man who realizes them is a son. On the other hand, let the conservative frankly concede that God makes his rain to fall on the just and the unjust.

"Has the doctrine of 'the rise of man' taken the place of the doctrine of 'the fall of man?'"

The old theology answers "No," the new theology answers "Yes." Both are right in their esseptial meaning. The liberal must admit that in an individual sense the "fall of man" is as real and true as ever. Every man falls when the spiritual loses control of the natural.

"Is the Bible verbally inspired?" Once again we have those who answer "Yes," and those who answer "No." All inspiration involves an exaltation of thought and expression. Only the inspired man writes that which will awaken inspiration. Those parts of the Bible that inspire we recognize to be inspired. Let the conservative see that the essential thing in the dogma of infallibility is the moral and spiritual grandeur of certain scriptures. Let the liberal be quick to recognize this transcendent worth of this noblest of all literatures. Then the Bible, instead of being our master to bind us, will be our slave to serve us.

Professor George D. Herron in Stewart Avenue Universalist Church, Chicago:

There has been no time when belief in the divinity of human life was more needed than now. Thousands of voices are crying out, "Make ready for the new order that is coming." The Christ that is coming will liberate man. Man himself will become the anointed of God. Mankind is the shrine at which we will worship God and the institutions that oppress mankind will be as dust.

But some may ask "Is not this dangerous doctrine to preach?" I hope so. Some ask: "Can you trust men to be free?" I ask: "Are there any masters you can trust with men's freedom?" Can you trust men to be free? You never tried.

Every institution of force rests on atheism; every effort for freedom on a solid basis of faith. There is a new religious movement—you may call it an extra-religious movement if you wish—unlike anything that has been seen before. The world is deserting the churches, but it is discovering God. Creeds and churches are forsaken because the people are becoming really religious.

Existing churches are based on the idea of special privilsges in God which means special privileges in nature, in government, in the streets of Chicago. If you trace every tyranny to its source you find it reaches to the belief this man or that priest has some special privilege in God. I tell you God has no elect, no privileged classes.

Rev. R. A. White, pastor Stewart Avenue Universalist Church, Chicago:

Modern science has shaken the old foundations out of place. Religion itself will be the better for the destruction of the theological doctrines which superstition and ignorance made matters of life and death both here and hereafter. This change from the theology of the German reformation to the present rational interpretations of religion is so radical and significant as to deserve to be called the new reformation. The new reformation takes from religion no essential belief, but repudiates or modifies every doctrine which the German reformation fastened for 400 years upon a too credulous world. If the sixteenth century reformation deserves the dignity of a great religious epoch, certainly the radical changes of the present half century are deserving of an equal or a greater dignity and importance. The effects of the German reformation have been overestimated. It substituted one form of intellectual slavery for another. An infallible book for an infallible church; salvation through the blood of Christ for salvation through the church. The present religious reformation is more profound and more significant.

The new reformation consists first and fundamentally in the substitution of reason for authority in religious belief. The German reformation was not a struggle for freedom of thought, as is popularly claimed. Indirectly it stimulated the growth of democracy and thus helped make free thought possible.

Correspondence.

Editor of UNITY:—I was very glad to read in your paper of January 6th "A Reminiscence," by S. L. Avery.

I was so fortunate as to be present on the occasion referred to. I heard S. B. Weeks' paper with dismay. It seemed so boldly wrong.

When Frederick Douglas came to the front and replied to it in his quiet final way, hope rose again

and I felt that we were all in the presence of greatness.

He presented another "point of view" for the dominant race.

After extinguishing the writer of the paper, he turned to the audience and proceeded to speak upon "Universal Suffrage."

As he spoke he became more and more emphatic. He walked about the stage and shook his fine old gray head, until he resembled a strong lion in a cage. Then he spoke with such evident vision of the future, that one was reminded of an ancient prophet. It made a most profound impression on the vast audience. He closed with these significant words: "You may talk about 'the survival of the fittest,' but I tell you, my friends, when Christ reigns we will all survive." H. A. P.

To the Editor of UNITY:—A contributor to a recent UNITY writes: "If anyone prefers the ideas of freedom and government embodied in Liliokaulani or Aguinaldo, we are not chief of sinners if we prefer to follow Jefferson and Providence."

Certainly not. But must we, in order "to follow Jefferson," kill off several thousand of Aguinaldo's followers and burn their homes and churches? The question is not at all whether our "ideas" are superior to theirs, but whether they have a right to their own ideas and to their own lands and lives.

And must we continue to hear that "Providence" is shown by mere success in shooting, by Dewey or anyone else? If Booth had pointed to Lincoln's corpse as proof that "Providence" was on the side of his pistol, the whole Republican party would have dissented. H. M. Simmons.

Minneapolis, March 25, 1899.

The Creation of Man.

When the Lord created our wonderful world He asked nobody's advice, but did as He pleased.

All after His own will, in accordance with His own plans. He worked it long and He did it well.

When He was about to create man, things did not go well with Him, and He summoned His winged Senate:

"Listen to me, you, my mighty ones, I have called you here that you may proffer me your advice how man is to be made.

"Help me, children, to create him, but take good counsel. He must resemble us, and he must be without faults, and without blemish,

"For I shall crown him as a ruler, and I shall give him of my flame; he shall freely rule over air, and earth, and ocean.

"Before him shall fall the bird in the air, before his might shall fall the fish in the water and the wild lion in the chase."

The Senate became frightened: "If man, who is nothing but foam and smoke, were to rule the air, he would soon enter heaven."

And they answered God: "Make him in our image: give him reason, give him power, but give him no wings!"

"No, he shall have no wings, for he will fly with his sword! Let him not enter heaven who rules upon that earth!"

"You are right," God answered, "your decision is good; but one exception I shall make, but one exception! Listen to me!

"Let the poet be winged! He shall get my highest rank! I will open the heavens to the master of songs.

"Now, I shall choose an angel among you who shall be ready day and night to attach the wings to him whenever his holy song will rise."—*Songs from the Ghetto.*

The Resurrection Life.

God speaks to us love's everlasting thought—
In bursting bud and common growth of grass;
Life's miracle before us simply wrought,
Persuades what Providence can bring to pass!

If so the grass and lily of the field,
Out from the shadows of the sod may rise,
Why not, my soul, to Hope's suggestion yield,
That thou at length shall reach a like surprise?

Rich are the flowers and blossoms on the bough,
Richer the hopes our natures ever keep,
Therefore in presence of the golden now—
Such seeds shall wake as fragrance from their sleep!

And while the birds are singing songs of joy,
While all the fields are whispering of love,
Come thou, my soul, and enter faith's employ,
Sweet as the rose and gentle as the dove!

WILLIAM BRUNTON.

Department Stores.

Some time ago, in being asked by a little group of Christian ministers to speak before a certain club on immorality and department stores, my first thought relative to the subject was: Why? Why has the chairman of this public morals committee chosen wickedly to imply that there can be any possible connection between immorality and department stores? Is it possible that, after all these years of charity and reform work, the notion is actually gaining credence that for workers to toil in hopeless poverty may be in itself a cause of crime—that crime is merely a superficial symptom of a disease which lies deeply rooted in our every economic institution? And such being conceded, poverty being an admitted cause of crime, whose fault it is, if anyone's save their own, that the many continue to be so hopelessly poor and hence continue to be drawn irresistibly toward criminal ways and pursuits?

Some such train of thought, doubtless, must have by this time become familiar to those who have been thinking of the more and more manifest connection of immorality and department stores, or, in plain words, of crime and cheap labor, whenever and wherever seen. It follows, therefore, that if we are to put an end to crime and unchastity we must first place a check on those forces which go to make crime and unchastity almost the only resources by which many in this world can gain a subsistence at all. Can the average young woman, say, who is obliged to support herself, continue to live and be honest under present conditions which obtain in our department stores? If not, then is it not plain that our first efforts should be directed toward reforming our present industrial machinery rather than wasting our strength in idle campaigns in the slums? True, we may now and then reform a so-called criminal by changing his heart, as the preacher innocently urges, but while we are saving a mere handful of unfortunates in this manner the unchristian industrial machinery that makes a few millionaires at one end and millions of paupers and unemployed at the other, with our own tacit consent or indifference, keeps right on grinding and crushing year after year.

In a word, the whole subject of social reform, department stores and other industrial institutions, inevitably resolves itself into the simplest proposition in biology, to wit: if you would first change the habit of an organism, a creature, you must first change the forces of its environment. Now this is axiomatic and requires no argument, modern orthodoxy or other prejudice to the contrary notwithstanding. And though

theology has always insisted foolishly enough that you can change the organism, the individual, by a spiritual force working from within, biology has always proved, and always will prove, that such an assumption is wholly fictitious and unwarranted.

But to illustrate. The unfortunate's very first question to the enthusiastic reformer, who is about to redeem him from his sins is: What opportunities, if any, are you offering us to become honest men and women, even if we choose? Have you places at hand where we may work and make an honorable living, or do you come offering only that quaint absurdity of salvation for our souls and starvation for our bodies? For the prostitute—is anyone so silly as to fancy she continues to ply her trade because she loves it, or rather because she is forced to? For the thief (highwayman and others), have you thought of the irony of telling him to stop stealing, without first having ready at hand an opportunity to offer him by which he may make an honest living if he accepts? For the crushed and the maimed and the down-trodden, everyone of them on the dangerous verge of becoming criminal while haunting the streets in search of that miracle of modern industrialism—a job; are you prepared to say to such: Come unto me and I will give you work? For if you have not, if you have never paused to consider the economics of crime, never even reflected that by far the greater part of the crime and misery of this world have their origin, not in wickedness of heart, but out of the pressing economic necessities of men, women, and even children, necessities which commonly, alas! cannot be gratified short of crime—if you have first thought of none of these forces and are unwilling to help radically change or overthrow them, then all your work of soul saving in the name of the Master is the veriest tinkling of cymbals and sounding brass.

Now it is needless to argue the fact that no young woman in this city, dependent on her own wages for support, can live honestly or decently on a salary of three dollars a week. That thousands do is due to the fact that they have homes and fathers and mothers to assist them. What about the girl on three or even five dollars without a home? The department store, then, in so far as it continues to follow other great business corporations in paying the lowest wages it can possibly enforce, is essentially immoral and unchristian and should legitimately be counted criminal in its workings. We know, of course, that no employer of labor ever pretends to pay his employes anything like a share of the profits. With him humanity is simply a commodity. He purchases his help—men, women and children—on the open labor market. And as such labor has no organization it is always cheap—he can make the price to suit himself. This privilege, this sacred right of free contract, as it is called, the great world has seldom questioned. And when now and then some impious anarchist rises up and denounces the system as being unchristian, inhuman, hellish, the millionaire department store owner has merely to disgorge a portion of his plunder in favor of some church, university or museum, and straightway the blind world falls worshiping at his feet. Even though the very next day the order goes forth that a 10 per cent. reduction in the wages of all cloak and shirtmakers employed in his numerous sweatshops, feeders to his manificent department store, will go into effect on the morrow! Neither will the complaint of the victims of such high-handed crimes against God and humanity ever be heard above a whisper, for the reason that our newspapers are not engaged in the philanthropic mission of furnishing evidence against their heaviest advertisers and sometime stockholders.

Hence the profoundest immorality that the sociologist sees in connection with department stores, is this crime of insufficient wages. Let me explain briefly, therefore, in passing the reason for the sociologist's distrust of the modern church as an instrument of reform. "Crime," says the sociologist, "is in large measure the result of poverty. Now what, if anything, is the church preaching; what has it ever preached to check this machinery that necessarily tends to keep the many poor and make the few rich?" To which the church replies, volubly, as it has always replied for hundreds of years: "The causes of poverty are ignorance, improvidence, drunkenness, and the fact that God cursed the earth and bade it be unfruitful," and quickly subjoining: "Besides, Christ says, 'The poor ye have always with you.'" At this reply the student and sociologist's heart is filled with wrath and bitter contempt. He declares unequivocally that any religion so full of cut-and-dried arguments and pessimistic philosopohy in explanation of the causes of poverty is a religion hostile to every principle of humanity, of democracy. He declares that the wealthy church has deliberately interpreted the scriptures so as to bestow not a benediction, but a malediction, upon the poor. To insist that God cursed the earth and bade it be unfruitful, and this in the very face of its marvelous fecundity and awful overproduction—who but a fool or a knave would allege such to be a cause of poverty, even though the Bible does say so!*

In contrast with this—and I am still referring to department stores—you now ask the sociologist to name the chief underlying cause of poverty in this and every other age, and he answers: "In a word, robbery. Robbery of the helpless many on the part of the powerful few; this is the basic cause of poverty."

So it is not the going astray of a few young girls, more or less, who are so unfortunate as to be born pretty and having to work for three dollars a week, that can properly be called the greatest immorality in the department store. This is sad enough, heaven knows, but it is nothing in comparison with this unconscionable thieving on the part of the millionaire owner, who, with his right hand robs his helpless employes of thousands in order to give hundreds to churches and universities with his left. The mere fact that he is able to give away so much money should be sufficient reason for Christian people to pause and reflect, to inquire, even, whether it were not more pleasing to God if this money could be given back to the half starved children and girls who are fleeced, instead of innocently accepting it to build additions to our already luxurious churches and universities, which few save the rich can ever hope to attend. And yet this, the most hideous and obvious immorality connected with the department store, has unfortunately been the very last evil the church reformer has cared to fight. Why? Not because the church does not recognize this immorality clearly enough, but, having received large sums of money from the robbers, it now finds itself impotent to speak the truth to the robbed.

The immorality of the department store, then, is merely the same that is witnesed on every hand wherever a business employing thousands of hands is run simply for the sake of enormous profits accruing to a few millionaires at the expense of their helpless employes. Moreover, the continued immorality of such institutions implies not only the sins of their immediate employes, but the added sin and immorality of our own indifference to the plain economic facts—an immorality that is not to be dodged nor atoned for

*It may interest the reader to learn that not long since the pastor of one of the largest Baptist churches in this city declared unequivocally that he believed that God cursed the earth, in order that people might have to struggle hard to subsist at all! Says Professor Herron: "To deliberately teach that adversity or the struggle with adversity is the divinely chosen method of human evolution is to teach a fundamental worship of the devil."

by any amount of revivals or well intentioned work in the slums after the mischief is done, nor by the futile endeavors of associations which seek to suppress the department store altogether. No, the department store has come to stay; it is a wonderfully perfect and complex piece of machinery, yet whose ultimate end is not to curse but to bless us. The natural and obvious panacea for this present immorality in connection with the department store is for the people to own the machine. To-day this may sound far-fetched. This world is just coming to its economic self-consciousness. Ten years ago all this cry for public ownership of our equally immoral street railways would have seemed sheer anarchy. Another decade may confidently be expected to make plain the desirability of public ownership of the department store. It will not be the millennium, quite, but when that time comes the children enslaved in such places will at least be set free and sent to school, while the daughters of the confused and tottering middle-class society will no longer be forced, as now, to fight the devil and the capitalist at the same time on a salary of only from three to five dollars a week.

In closing, I fear this is not exactly the orthodox brand of immorality which I was expected to point out in connection with the department store. Instead of the immorality of the victims of the system, I have chosen rather to speak of the immorality of the men who make the system. As a novelist, possibly, I might have written entertainingly of some of those pathetic little incidents culled from life; of the mother and her six children toiling dully, insanely, in some department store's filthy sweatshop; of the sweet-faced girl who sold ribbons and got promoted to perfumery behind the mahogany counter, and of the young man who sold neckties directly opposite and who, of course, was dead in love with her and gave her half his salary; of how he finally threw up his position and went off to the war to fight for his country and humanity, and how he died from eating embalmed beef purchased of a philanthropic and charity-loving meat trust. And at last how the girl he loved, in order to live at all, was compelled by her necessities to leave the department store and abandon the cruel and unprofitable paths of virtue, and how she died when her baby was born, and how her baby was taken care of by a foundling asylum supported by the same meat trust that had murdered her lover.

But such a story would be to little purpose. The pathetic careers of the victims of our industrial system furnish little instruction, alas! in the line of curing the evil. The world has wept too long over these victims of a society false in its every economic foundation, instead of going straight to the root of the matter and learning to treat humanity as something else than a mere commodity to be bought and sold on the open labor market. In a democracy humanity is not long to be patiently reckoned with and invoiced as so many hands at so many dollars the day.

If then, the Christian disciple be truly sincere in trying to cure immorality, he must first make it possible for humanity to live better. He will manifestly aid in helping people to live better by doing all he can to stamp out poverty. He will put an end to poverty at the very moment he compels capitalistic robbery to cease, either in department stores or our various watered stock schemes of oppression. For this the robbers will denounce him as an anarchist, if he be a preacher he will in all probability be thrust out. This little comedy is now well understood by the public, who realize that it is only the old, old struggle, with little to obscure the issue or the outcome between Cæsar and Christ.

DR. HULBERT FULLER,

Chicago, March 21, 1899.

Good Poetry.

The March Wind.

Blow, wind of March, and sing
  Your songs unto the timid buds and grass;
Unclasp the fetters of the woodland spring,
  Hushed in its house of glass.

Blow, wind of March, and thrill
  The languid pulses of the barren trees,
Until their empty hands with blossoms fill
  And tempt the honey-bees.

Blow, wind of March, and wake
  The sleeping violets with gentle words;
Spread you green canopy of leaves and make
  A shelter for the birds.

Blow, sturdy wind of March,
  And burst the winter's frosty prison-bars;
Blow all the clouds from heaven's azure arch
  And stud it with white stars.

Blow, wind of March, ay, blow
  Until the orchards heed your voice, and bloom;
Then whisper softly where the wild flowers grow
  About the winter's tomb.

—*Frank Dempster Sherman.*

A King in Egypt.

I think I lie by the lingering Nile,
I think I am one that has lain long while,
My lips sealed up in a solemn smile,
In the lazy land of the loitering Nile.

I think I lie in the Pyramid,
And the darkness weighs on the closed eyelid,
And the air is heavy where I am hid,
With the stone on stone of the Pyramid.

I think there are graven godheads grim,
That look from the walls of my chamber dim,
and the hampered hand and the muffled limb
Lie fixed in the spell of their gazes grim.

I think I lie in a languor vast,
Numb, dumb soul in a body fast,
Waiting long as the world shall last;
Lying cast in a languor vast.

Lying muffled in fold on fold,
With the gum and the gold and the spice enrolled,
And the grain of a year that is old, old, old,
Wound around in the fine-spun fold.

The sunshine of Egypt is on my tomb;
I feel it warming the still, thick gloom,
Warming and waking an old perfume,
Through the carven honors upon my tomb.

The old sunshine of Egypt is on the stone:
And the sands lie red that the wind hath sown,
And the lean, lithe lizard at play alone,
Slides like a shadow across the stone.

And I lie with the Pyramid over my head,
I am lying dead, lying long, long dead,
With my days all done, and my words all said,
And the deeds of my days written over my head.

—Helen Thayer Hutcheson.

A Man or a Minister.

A distinguished Massachusetts clergyman tells a good story at his own expense. He was on a tramp through the White Mountains with another clergyman for a companion. One day they mounted the driver's seat of a stage coach. As is often the case, the stage driver was an interesting character, whose conversation abounded in good stories. The three speedily became friendly and it was with reluctance that they parted at the end of the journey. "I'm glad ter hev met yer fellers," said the driver on leaving them. "Yer see, I haven't seen a man this summer exceptin' ministers." Does anybody doubt that these two men had more influence for good on this driver than all the duly uniformed ministers he had met that summer?—*Anecdotes and Morals.*

Curiosities of Literature.

Meditations Divine and Moral.

A ship that bears much sail and little ballast is easily overset, and that man whose head hath great abilities and his heart little or no grace, is in danger of foundering.

The finest bread has the least bran; the purest honey, the least wax; and the sincerest Christian, the least self-love.

Sweet words are like honey; a little may refresh, but too much gluts the stomach.

Divers children have their different natures. Some are like flesh which nothing but salt will keep from putrefaction; some again like tender fruits that are best preserved with sugar. Those parents are wise who can fit their nurture according to their nature.

Authority without wisdom is like a heavy axe without an edge, fitter to bruise than polish.

The reason why Christians are so loath to exchange this world for a better, is because they have more sense than faith; they see what they enjoy, they do but hope for that which is to come.

Dim eyes are the concomitants of old age, and shortsightedness in those that are the eyes of the republic, foretells a declining state.

Wickedness comes to its height by degrees. He that dares say of a less sin, Is it not a little one? will erelong say of a greater, Tush, God regards it not.

Fire hath its force abated by water, not by wind, and anger must be allayed by cold words and not by blustering threats.

The gifts that God bestows on the sons of men are not only abused, but most commonly employed for a clean contrary end than that which they were given for; as health, and honor, which might be so many steps to draw men to God in consideration of his bounty towards them, but have driven them the further from him, that they are ready to say, We are lords; we will come no more at thee. If outward blessings be not as wings to help us mount upwards, they will certainly prove clogs and weights that will pull us lower downward.—Anne Bradstreet. Born in Northampton, England, 1612-13. Died at Andover, Mass., 1672.

Alfred C. Clarke & Co., Publishers,
12 Sherman St., Chicago.

Yours of the 4th received. Would have had the UNITY stopped when I received the first number (as I never subscribed for it) if I had not thought there would be one less paper to poison the mind of some one else. I have been reading your paper for the year trying to find out what you are trying to teach. Am glad to say it has only increased my faith in the Christian religion and in Christ as the Saviour of the world.

If what you teach is the truth, I will be saved. If you are wrong you will be lost and I will be saved. I would rather have my two chances than your one. Have you ever tested the Christian religion? If not, how do you know anything about it?

The only harm I can wish you is that you may be smitten to the earth like "Saul of Tarsus."

Please stop the UNITY.

For day and night, in their despight,
their torment's smoak ascendeth.
Their pain and grief have no relief,
their anguish never endeth.
There must they ly, and never dy,
though dying every day:
There must they dying ever ly,
and not consume away.
* * * * * *
The Saints behold with courage bold,
and thankful wonderment,
To see all those that were their foes
thus sent to punishment.
—*Michael Wigglesworth (1676-1764).*

Ottaya from his earliest youth,
Was consecrated to the Truth;
And if the Universe must die,
Unless Ottaya told a lie,
He would defy the Fates' last crash
And let all sink in one pale ash,
Or ever from his lips or tongue
One word of falsehood should be wrung.
—*Persian.*

A reasonable amount of fleas is good for a dog—they keep him f'm broodin' on bein' a dog.—*David Harum.*

The Pulpit.

The Soul of Easter.

A SERMON BY REV. CAROLINE BARTLETT CRANE OF KALAMAZOO, MICH.

While the snow yet lay upon the ground this spring I received by post a very strange-looking package; "from an unknown friend," said the note accompanying it. I looked at it and felt of it and tried, as they say women always will, to guess what it could be before opening it. One end was large and round as my two fists, and was closely tied. And then there was a long, narrow extension tied to two splints of wood to keep it straight. At last I opened the package and found—a plant. The large end was the root, wrapped up in moss, and, of course, the other part was the little stem, all brown and naked and giving no sign of what it proposed to be. But the little wooden tag wired on told the story. Ah! my little plant is an acer polymorphum atropurpureum! Evidently this is a scion of noble family, but as it is yet wholly unattractive, I will place it in an earthen pot in the kitchen window and await developments.

There in the kitchen window is a red clay jar, containing some earth and a little brown stick. Then we have the kitchen air and warmth and water from the pump and light through the window, and the absurd name which somebody had seen fit to tack on to this little baby of a plant before they got the postman to leave it on the doorstep.

Is that all? A little brown stick, some earth, some air, some warmth, some water, some light and some name? No; there is one thing more—there is life. And so a miracle was worked in our kitchen. Life took these shapeless, colorless, inert, unbeautiful things, and let us see what happened.

For quite a while nothing seemed to be happening. And then after a while the little brown stick seemed to be taking notice; the tiny points began to swell and presently there came forth from each one a little pinkish leaf, folded and refolded upon itself, like a closed fan, and then hour by hour opening as if some fairy lady wafted it, and as it opened discarding the baby hue and taking on the green of grown-up leaves. And thus came leaf upon leaf, the little plant meantime shooting up till it could almost look out of the top window sash of the living-room, to which it early won promotion. And it was built out of air and light, for you may weigh the earth in the pot before and after and scarcely detect a loss. No, this wonderful creation (as well as every forest tree that grows) is woven of the most spiritual of the elements. And there it stands, joyous and joy-giving—a little tree-like plant it is, and I know not what it shall become. But it is so pretty now that I expect it to become something very fine, else why should an unknown friend have sent it me?

"And is that all the miracle?" you exclaim. "Why, that is nothing wonderful at all. We've all seen such things a thousand times." Ah! but it is wonderful, and suppose you had not seen it a thousand times, nor once—would it not then seem very wonderful? And suppose you had even watched this first wonder from the very seed all the way—how wonderful! Here we have a little hard substance we call a seed (though that does not lessen our ignorance of what it is), and we put it in some earth, without form and void, and we let some water and air and light get to the earth that hides the seed out of sight, and my little tree comes from them—something as absolutely different from seed and soil and air and light, as light is from darkness. Turning water into wine—what is this for surprise beside the turning of a handful of what we call dirt into my little tree or into this spotless Easter

lily? Nothing wonderful? Oh, but it is wonderful, and the nations have forever held it wonderful, in legend and myth, in poetry and song, in hymn and praise and prayer.

Life, hidden Life, rising, expanding, conquering the earth with beauty; then waning, sinking, sleeping, seeming to die, but rising again all potent, unconquered, unconquerable Life!

And this is the origin of the Easter festivals that began long, long before Christianity, and gave the Christian festival its name. Oestra, the Saxon goddess of perpetually recurring Spring, was honored with processions, hymns, offerings of early flowers and every emblem of rejoicing and gratitude. But the pagan Easter did not end there. Long, long ago men asked in the midst of the Easter joy:

"Shall the lily bloom anew, and shall man perish?
Shall goodness sleep in the ground,
And the light of wisdom be quenched in the dust?"

And how they have sought for an answer to this question! How sought for an assurance that would enable them to say in the presence of the seeming death of man:

"His winter shall pass away;
He also shall live and bloom again;
Beauty shall spring up out of ashes, and life out of death."

But what have we here? What is man? Scientists tell you all the constitutents of his body in due amounts—chemicals and water. And there are added food and air and light; and is this all? No, we must count in life, and not merely the life of the plant which grows or the animals which move, but these and also something more and very different. This life comes to us from an Unknown Friend. We live it in kitchen or parlor, or store or office or shop, and if we give it the water of life, the light of truth, the warmth of love and the breath of a diviner air—lo! how it burgeons and blooms with an unearthly beauty. We look upon these lives of beauty and we feel within ourselves the divine disturbance that perhaps has not yet broken forth into leaf or blossom, but we feel it could, and somtimes we cry that it must, and we say:

Thou mades't man, he knows not why.
He thinks he was not made to die.."

Thought, feeling, hope, these, and not his mere body, are himself. What wondrous care has been taken of the body to bring it to its beauty and perfection!

"What, my soul? See thus far and no farther? When doors great and small,
Nine and ninety flew ope at our touch, should the hundredth appal?
In the least things have faith, yet distrust in the greatest of all?"

Finding this life so good, man began very early to trust that something even rarer and better would bloom out of it—else why should our Unknown Friend have sent it, only to give beautiful promise and then plunge into winter, night and endless death?

And this most precious hope is the soul of Easter, as the life of my little plant and this white glory today is the body of Easter, and every life lived purely and truly is testimony, is foundation of that hope. Life, such as the beasts and the herbs of the field, though clothed in human form, might well perish as the beasts and the herbs which to-day are and tomorrow are not, but not such a life as that of Jesus, which would not consent to stay upon this earth longer than duty could stay by him, and not such a life as that of any man, however imperfect, who can perceive that the way of Jesus and of all the royal-hearted ones of earth is the true way, and who sometimes yearns to walk therein himself.

Christianity did well in entering the heathen world, to accept this pagan festival of the reawakened life and uplift and spiritualize it by the impress of the risen Jesus. But Christianity did not then, and does not now, do well to make the hope of immortality that Jesus gives us to depend upon a doctrine of his bodily resurrection. Were the bodily resurrection proved past all question, as it can never be—yet this could be but the body of Easter. The soul of Easter in the thought of Him is that we feel He was not born to die and that there was that in him no cross could kill nor coffin hold. And this faith in him is the resurrection and the life to others, and were it not for this faith the story of the bodily resurrection would never have arisen—poor human effort to make real the mystery which were better apprehended alone!

Rather cry:

All flesh is grass,
And all its comeliness as the flower of the field
The grass withereth, the flower fadeth,
But the word of our God shall stand forever!

And for him whose life is not flesh, but the word of God—let him say:

Even though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me. "When I awake I am still with thee!"

The little plant that came to me died, as it were, to its former world; came bare of all possessions, bare of soil, apparently devoid of life. But in its time it awoke and hung forth its green banners, rejoicing in its new world, because it was created so to live and to do. And man?

Thou wilt not leave him in the dust
Thou madest him, he knows not why;
He thinks he was not made to die,
And Thou hast made him; Thou art just,
We have but faith; we cannot know,
For knowledge is of things we see;
And yet we trust it is of Thee—
A beam in darkness, let it grow!"

The Study Table.

A Discussion of Economics for the General Reader.*

Dr. Davenport has written two books on political economy* which should be noticed in non-economic publications, for the reason that they treat the subject in such a way as to be eminently interesting and helpful to the intelligent layman, at the same time that they are full of suggestion for the specialist and the teacher. Your reviewer apologizes for not having called the attention of readers of UNITY to them before this. The smaller book has been out many months and the larger work was published nearly a year earlier, but his delay is perhaps the less to be regretted, inasmuch as in the interval he has had the opportunity of testing the value of the larger work by use in the classroom and can now commend it most heartily from that point of view.

The earlier work, "Outlines of Economic Theory," is an able presentation of the general subject from the standpoint of an independent and vigorous mind familiar with the results of the best recent thought in this department of science. The work is divided into two parts, "Economics as Science" and "Economics as Art," the latter division comprising the last hundred pages and consisting of the discussion of certain practical social and political questions, to the solution of which economic theory may be expected to contribute. This division seems to the reviewer less valuable than the other. The clear thinking and luminous exposition which characterize the work as a whole are seen at their best in the first division of the book, and the

*Outlines of Economic Theory. By Herbert Joseph Davenport. The Macmillian Company. pp. XII, 381. $2.00. (Large 8vo.)

Outlines of Elementary Economics. By Herbert Joseph Davenport The Macmillan Company. pp. XIV, 280. $0.80. (Small 8vo.)

writer knows of no work which presents that difficult part of the general field of economics which is concerned with money so clearly and helpfully in such brief space. The plan of the work is one whereby the reader is helped in the best way to reach a sound conclusion for himself. A number of questions, designed to arouse an active interest in the topic to be discussed precede the author's discussion of each topic, and a further list of questions, which will lead him to think over what he has read, follows. These—especially the preliminary questions—are not questions *on the text*, but questions bearing on the general line of thought under discussion, and some questions too difficult for immediate solution are purposely interspersed among the simpler ones to encourage the reader to farther thought and study. Another attractive feature of the work is a collection of quotations from leading economic thinkers, at the end of each chapter, generally brief, but sometimes aggregating half a dozen pages, which help the reader to a sense of largeness and freedom in the consideration of the various aspects of the topic under consideration, and at the same time often enforce most effectively the truth presented in the text by presenting anew from the particular point of view from which a given reader would himself most naturally come at it.

The book so far considered was not primarily intended as a text-book, but as an independent investigation of the principles and conclusions of economic science. Inasmuch, however, as the author is not only an able economist, but an accomplished teacher, his exceptional pedagogical skill has combined with his vigorous and candid thinking to make a book admirably adapted for college use. The pedagogical skill displayed by the author in this, the earlier work, led his publishers, the Macmillan Company, to request him to prepare an elementary text-book especially fitted to the use of young students in high schools and the lower classes of technical schools and colleges, and the result is the "Outlines of Elementary Economics," a little book in which the subject is presented summarily, but sufficiently, in seventeen brief, bright chapters. In this work the pedagogical device of preliminary and subsequent questions is followed, but the plan of supplementary quotations is abandoned. In each book the table of contents makes an admirably complete yet brief topical analysis, and there is also a fair index.

Perhaps a word should be said as to the reviewer's opinions of the author's views. It is not to be expected that two independent students of economics should perfectly agree, and it seems to the writer that the author has overemphasized the importance of demand in comparison with that of supply and the conditions affecting it, in his treatment of the theory of value and its corollaries, and that he has attributed too much importance to the method of measuring value in terms of "sacrifice." The reviewer is also disposed to dissent from some of the author's practical conclusions as to the distribution of wealth, believing that the latter underestimates the adequacy of the present output to afford a larger share to laborers, while yielding a sufficient return to the capitalist, and that he does not sufficiently estimate the immense increase in the production of goods, of *weal* (not necessarily of *wealth*), which would result from such a distribution of wealth as would make possible a higher standard of living for the laboring classes. But in insisting that *not* WEALTH, but MAN *in his relation to wealth*, is the subject of political economy, the author has opened the door to the line of thought that will surely lead to larger truths, even though it may be that he has not yet fully grasped all the corollaries to his own thought. In conclusion the reviewer would commend as especially suggestive the author's treatment of profit, which should be compared with the no less valuable treatment of the same subject by Professor J. B. Clark.

FREDERI W. SANDERS.

American Lectures on the History of Religion.*

This book is fully up to the level of its predecessors in the same series. It contains six lectures and Dr. Cheyne's handling of his subject is as free as if he were a Unitarian, when, in fact, he is an English churchman and the Dean of Rochester Cathedral. He is a radical among the critics—witness his treatment of Isaiah in the Polychrome Bible. Some of his dates are significant of his critical courage. Lamentations are credited to the latter part of the Persian period; Job to the early Greek period, i. e., about 300 B. C.; the Psalms are all viewed as post-exilic; Malachi, on the contrary, is pushed back a little from the traditional date to 445 B. C.; Ecclesiastes is assigned to the reign of Herod the Great. Here, as everywhere, Dr. Cheyne is an apostle of the *mosaic* dispensation, an expositor of the composite character of the various books. The baffling incongruities and contradictions of Ecclesiastes are simply the result of an orthodox revision of an heretical book. In Job we have a similar condition. The opinion there is that first urged upon the writer of this notice by Dr. Gottheil, namely, that in Job, as in Isaiah and the Hexateuch, we have an aggregation of several parts about an original nucleus. The beginning of Job was probably the present prose prologue and epilogue, with some connecting link which is now missing and which Dr. Cheyne endeavors to supply. The next part written was the main dialogue of the three friends with Job; the next Jehovah's answer to Job, and, lastly, Elihu's flatulent self-confidence.

Dr. Cheyne's treatment of the Nehemiah episode is extremely interesting and important. He thinks highly of Nehemiah as a conserving religious force, but cannot admire his personal qualities. Dr. Cheyne is very doubtful as to Ezra's practical efficiency. Practically he seems to have been a failure and it took the iron hand of Nehemiah, returning from the Persian court, to give efficiency to his paper constitution of the new polity. Nehemiah's expulsion of Manasseh is treated with much sympathy for him and the Samaritans. These might dread such a Danaan as Nehemiah forcing on them such a gift as Manasseh, but he proved a valuable reformer. The best criticism on Nehemiah's treatment of the Samaritans is Jesus' parable of the Good Samaritan.

Of very great interest is the chapter on "Orthodox and Heretical Wisdom," the most of which is taken up with a consideration of Ecclesiastes. Incidentally to Proverbs we lose our friend Agur, who is commonly imagined to have said, "Give me neither poverty nor riches." It now seems that Agur was a skeptic and his oracle is verses 2-4 of Chapter xxx, to which some orthodox editor rejoins in verses 5-9. This seems so clear when our attention is called to it that we wonder we have not thought of it ourselves. It is certainly a fact that does not make for the late origin of the whole Psalter that it does not contain any reference to the Resurrection or to personal Immortality, but it is a fact that does not shake Dr. Cheyne's confidence in the correctness of his opinion. This general account of Dr. Cheyne's lectures does not give any adequate idea of their value, which resides, to a great extent, in a multitude of suggestive observations incidental to the general stream of the discourse.

J. W. C.

*American Lectures on the History of Religions. Third Series 1789-1898. Jewish Religious Life After the Exile. By the Rev. T. K. Cheyne, M. A., D. D. G. P. Putnam's Sons, New York, 1899.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—To do right is to put yourself into the divine current.
MON.—He does a fine and wise thing who makes room for others.
TUES.—The honorable of the earth are those who are honorable in conduct, whether they wear a coronet or not.
WED.—Out of trial and trouble come education, discipline and fitness for our true destiny.
THURS.—What the will is unable to command, necessity creates.
FRI.—The real dignity of the soul should make us superior both to selfishness and wrong-doing.
SAT.—We have only to look earnestly, to find abundantly the good that may come out of evil.

—*Abram Conklin.*

To Olive.

Here we have met, a little band
Of schoolmates who, for many a day
Have joined with you with heart and hand
In cheerful work and merry play.
We'll miss you when no longer here,
Olive, dear.

We'll miss your laugh, your sparkling eyes,
Bright, rippling hair, gay tripping feet,
Your eager questions, quick replies;
We'll miss the little girl complete.
'Tis sad these happy times must end,
Little friend.

Though you are going far away,
To find new friends, another home,
New duties, too, for each glad day,
You will not, beneath heaven's blue dome,
Find truer friends than those left here,
Olive, dear.

We pray Dame Fortune to be kind
And generous in her gifts to you,
To bring you clouds all silver lined,
Or send you skies forever blue.
May happiness your steps attend,
Little friend.

Let not your friends, though good and true,
Quite crowd the old from heart and mind.
Whate'er the future brings to you,
Still think of us you leave behind,
And come back often to us here,
Olive, dear.

GAZELLE STEVENS SHARP.

How Grandpa Got His Clothes.

How delighted he had been with that first pair of pantaloons! And mama had been so particular, when she made them, to put in a tiny hip pocket, "just like papa's!" But now, sad to relate, a very little hole was trying to make itself seen in the knee.

"Next time I have a suit, I'm going to have store clothes!" exclaimed Willie radiantly. "Papa says I may, and that I can go with him down to the Banner Clothing Store to pick them out."

"Store clothes!" laughed grandpa slyly. "Why, I thought no clothes in the world could ever come up to the suit you're wearing, and mama made those; no store clothes about them!"

"But—but—grandpa," replied Willie hesitatingly. "I'm older now, and it's time I had pantaloons bought like papa's. See, I'm 'most as tall as he is now!"

"When I was a boy," continued grandpa, "they didn't have such things as store clothes."

"Didn't!" exclaimed Willie, with wide-open eyes. "Why, where did they get them?"

"Right at home," replied grandpa, amused at the expression on Willie's face. "They were all home-made!"

"When they got big, real big, like brother Ned and papa, and you, they didn't have to have their mothers make their clothes—did they?"

"No, not always their mothers," replied grandpa, smiling. "When I was a boy, there used to be tailors and tailoresses, whose business it was to go about the country, from place to place, to cut and make enough clothes to last the men folks a year.

"They always carried with them their own needles, shears and tailors' goose, which was larger than an ordinary flatiron. This was used for pressing the large seams, and was called a tailors' goose because of its goose-like form. Sometimes a tailor would remain at one house three or four weeks before he got his work done."

"Did they board themselves?" asked Willie, curiously.

"No; they boarded in the family, and often took meat, beans and vegetables in payment for their work, for in those days money was scarce in farmers' families."

"But where did they get their cloth, grandpa?"

"The cloth, too, was raised on the farm. That is, we raised the flax and kept sheep. After the flax got ripe it was pulled and spread on the grass, where it was kept for some time, till it decayed or "rotted" enough for the vegetable fibers to be separated. Then it was gathered up and kept till cold weather, when it was made ready for use.

"The rough and the fine tow were always separated. The rough was usually woven into coarse towels, while the finer sort was spun and woven into very good cloth, some of which was made into men's shirts.

"After the sheep were sheared the wool was washed and made ready to be manufactured into the cloth for our garments.

"The cloth was also colored at home. That for everyday use was usually blue and white, or else a reddish brown. That for our Sunday suits was, for the most part, gray. So you see, our clothes were home-made, through and through."

"But you had store shoes—didn't you, grandpa?"

"No more than were our clothes. Many families prepared their own leather and cobblers, just like the tailors, went about from house to house, every fall, and fitted each member of the family to shoes. We didn't have as many pairs as you do. We had but one pair a year, and these we had to make last."

"But didn't you ever get tired of having everything home-made?" asked Willie, curiously.

"No, indeed!" laughed grandpa gaily, "for, when I was a boy, we didn't know anything different."—*Sunday-school Times.*

An Offering or a Collection.

Though frequently used as synonymous, the words "offering" and "collection" are widely different in meaning. The distinction is happily set forth in this anecdote:

A small boy had a dog which he had named Fido. One day at dinner the boy's father noticed him take the best portion of the roast beef which had fallen to his lot and place it on another plate. Upon inquiry the father learned that the meat was for the dog, Fido.

"My son," said the father, "it would be better if you ate that meat yourself and gave Fido some of the scraps which are left." The boy protested, but the father was obdurate.

At the conclusion of the meal the boy took out to Fido a plate heaped with scraps of the roast. "Here, Fido," said the boy, "I wanted to make you an offering, but here is only a collection."—*Exchange.*

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The Field.

"The World is my Country; to do good is my Religion."

Acknowledgments of Receipts of the Liberal Congress of Religion from Dec. 1, 1898, to March 27, 1899.

Mrs. Elizabeth Smith Miller, New York City	$15.00
Miss Mary F. Dewey, Boston, Mass	10.00
W. L. Sheldon, St. Louis, Mo	5.00
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Mrs. J. M. Dakin, Mason City, Ia	5.00
Total	$594.00

Albert Lea, Minn.—This is the way two ministers can work when they are driven abreast. Mr. and Mrs. Olmstead are both ordained ministers of the Universalist faith and hearty friends of the Congress and readers of UNITY. On a recent Sunday Mrs. Olmstead preached in the home pulpit at Albert Lea, while Mr. Olmstead started out in the morning, rode ten miles on his wheel and preached to thirty people, then crossed the Iowa line ten miles further and preached at three o'clock to twenty-five more people; then wheeled on ten or twelve miles further to the little Unitarian Church at Manley and preached to fifty people at 7:30 p. m., making altogether a goodly audience. The old itinerants of the Methodist Church used to do it afoot or horseback. Why should not the gospel mount the wheel?

Boston.—A daughter of the Pundita Rambai is in Boston addressing public audiences.—The Congregationalist and Zion's Herald have both been recently protesting against denominational competition. The former says: "The Congregationalist, in noticing Zion's Herald's strong protest against denominational competition, says: 'Who does not know of New England's villages with three or four little congregations which would have more courage, enthusiasm and spirit of devotion if they should come together?' The editor suggests conferences in these places with reference to union in Christian work."

The Bird Paradise.—The Human Alliance for March offers some interesting photographs of the birds at Leyson, one of the Hawaiian Islands, now our "new possession." It is a little island about the size of the District of Columbia, profitable for its great beds of guano. There are no human habitations on the island except the foreigners working the guano beds for six months in the year, but there are twenty-five species of birds, mostly aquatic, including ducks, boobis, gulls and the frigate bird. The frigate bird flies from San Francisco to Honolulu in twenty-four hours. Here millions of birds gather to live, lay their eggs and hatch their young and die. Their eggs are gathered in wheelbarrow loads and the birds are so tame that the tents have to be protected against their entrance and the men have to sit in the front of the mule cars, loaded with guano, to push them off the rails. We join with the Alliance in the hope that the white man will not consider it one of his burdens to wholly exterminate these birds as he has the buffalo in the interest of civilization."

Chicago.—Mrs. Celia Parker Woolley is giving her course of six lectures on "Heroines in English Fiction," on Friday afternoons at three o'clock, in the vestry room of Sinai Temple, under the auspices of the Council of Jewish Women.

Western Unitarian Conference will hold its forty-ninth annual session at the Church of the Messiah, Chicago, May 23-25, with the following program:

Tuesday, May 23, 8 p. m.: Opening Sermon by Rev. William D. Simonds, Madison, Wis.

Wednesday, May 24, 10 a. m.: Business Session. Address of the Vice-President, Rev. Elinor E. Gordon, Iowa City, Iowa. Report of the Secretary, Rev. A. W. Gould. Report of the Treasurer, Mr. H. W. Brough.

11 a. m.: "Some Interesting Features of the Year's Work," by Rev. George W. Stone, Kansas City, Mo.; Rev. Elinor E. Gordon, Rev. Wilson M. Backus, Streator, Ill., and Rev. T. Grafton Owen, Arcadia, Wis. Greeting from the American Unitarian Association, by Rev. Mary A. Safford, Sioux City, Iowa.

12 m.: Memorial Service in honor of President Shorey, led by Rev. John R. Effinger, Chicago.

2 p. m.: "Ethics of Creed Subscription," by Rev. George R. Gebauer, Alton, Ill. Discussion opened by Rev. Frederick M. Bennet, Keokuk, Iowa.

3 p. m.: Work of Branch Alliances and Similar Societies.

8 p. m.: Platform Meeting on "The Gospel for the Age:" "Its Natural Character," by Rev. Florence Buck of Cleveland, Ohio; "Its Human Authority," by Rev. George A. Thayer, Cincinnati, Ohio; "Its Usefulnes to Society," by Rev. Thomas J. Horner, Quincy, Ill.; "Its Helpfulness to the Individual," by Rev. Arthur M. Judy, Davenport, Ia.

Thursday, May 25, 10 a. m.: Western Unitarian Sunday-school Society—Twenty-sixth Annual Session.

12 m.: Devotional Meeting, led by Rev. Clarence L. Diven, St. Paul, Minn.

2 p. m.: "Methods of Church Work in the City and in the Country," by Rev. Allen G. Jennings, Toledo, Ohio. Discussion of City Methods, led by Rev. Jenkin Ll. Jones, Chicago. Discussion of Country Methods, led by Rev. Thomas P. Byrnes, Geneseo, Ill., and Rev. Fred. V. Hawley, Jackson, Mich.

4 p. m.: Final Business Session of the Western Unitarian Conference.

8 p. m.: Platform Meeting on "Religion in Current Literature:" Kipling, by Rev. John H. Mueller, Bloomington, Ill.; Mrs. Humphrey Ward, by Rev. Celia Parker Woolley, Chicago; Walt Whitman, by Rev. William M. Salter, Chicago.

Do Something.

If the world seems cold to you,
Kindle fires to warm it!
Let their comfort hide from you
Winters that deform it.

Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan,
"Ah, the cheerless weather!"

If the world's a "vale of tears,"
Smile till rainbows span it;
Breathe the love that life endears—
Clear from clouds to fan it.

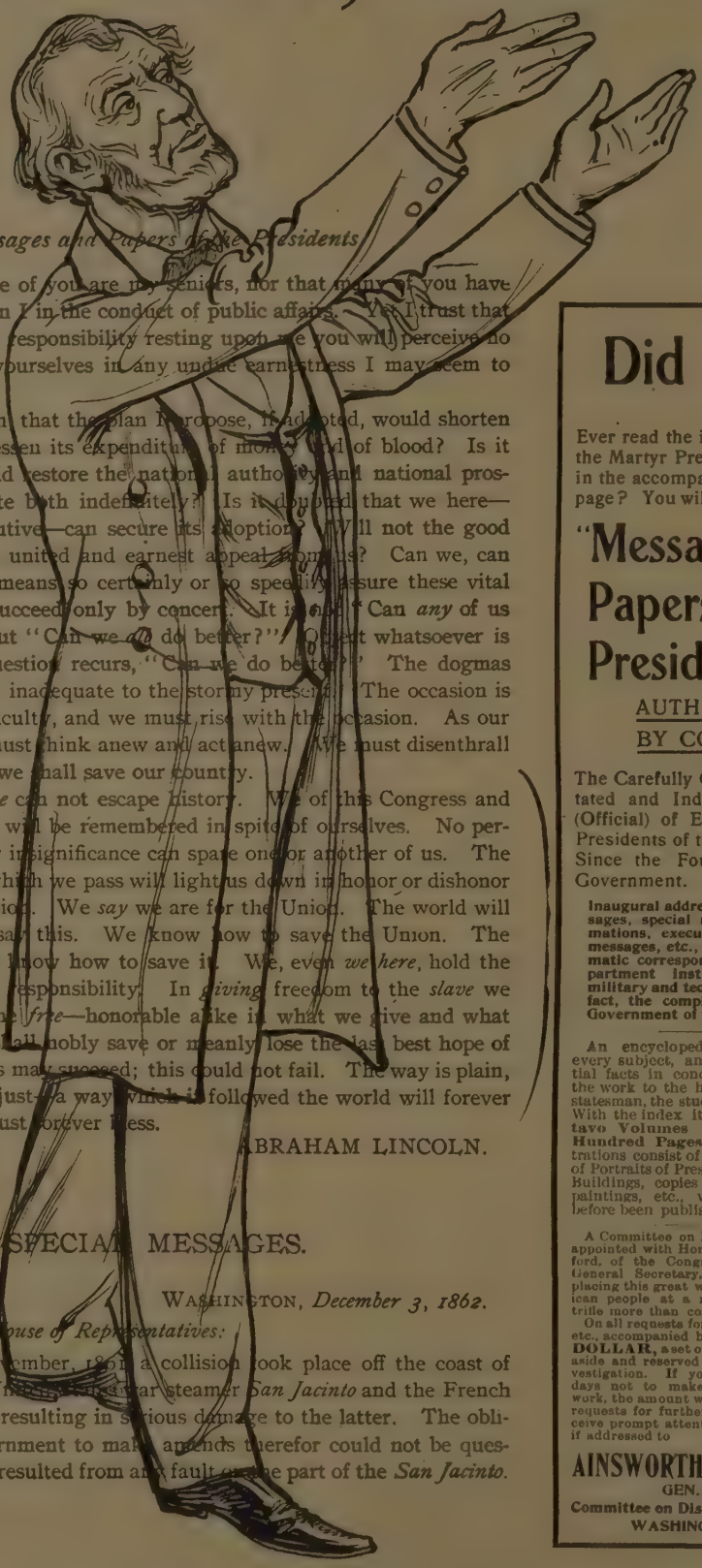
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark sorrow's stream
Blends with hope's bright river!

—*Selected.*

There was a man in our town
Invested all his health,
With madly avaricious aim,
To win the goal of wealth;
And when the same he had attained,
With all his might and main,
He vainly lavished all his wealth
To get his health again.

—*Richmond Dispatch.*

LINCOLN, Poet and Prophet



do I forget that some of you are my seniors, nor that many of you have more experience than I in the conduct of public affairs. Yet I trust that in view of the great responsibility resting upon me you will perceive no want of respect to yourselves in any undue earnestness I may seem to display.

Is it doubted, then, that the plan I propose, if adopted, would shorten the war, and thus lessen its expenditure of money and of blood? Is it doubted that it would restore the national authority and national prosperity and perpetuate both indefinitely? Is it doubted that we here—Congress and Executive—can secure its adoption? Will not the good people respond to a united and earnest appeal from us? Can we, can they, by any other means so certainly or so speedily assure these vital objects? We can succeed only by concert. It is not "Can *any* of us *imagine* better?" but "Can we *all* do better?" Object whatsoever is possible, still the question recurs, "Can we do better?" The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise with the occasion. As our case is new, so we must think anew and act anew. We must disenthrall ourselves, and then we shall save our country.

Fellow-citizens, *we* can not escape history. We of this Congress and this Administration will be remembered in spite of ourselves. No personal significance or insignificance can spare one or another of us. The fiery trial through which we pass will light us down in honor or dishonor to the latest generation. We *say* we are for the Union. The world will not forget that we say this. We know how to save the Union. The world knows we do know how to save it. We, even *we here*, hold the power and bear the responsibility. In *giving* freedom to the *slave* we *assure* freedom to the *free*—honorable alike in what we give and what we preserve. We shall nobly save or meanly lose the last best hope of earth. Other means may succeed; this could not fail. The way is plain, peaceful, generous, just—a way which if followed the world will forever applaud and God must forever bless.

ABRAHAM LINCOLN.

SPECIAL MESSAGES.

WASHINGTON, *December 3, 1862.*

To the Senate and House of Representatives:

On the 3d of November, 1861, a collision took place off the coast of Cuba between the United States war steamer *San Jacinto* and the French brig *Jules et Marie*, resulting in serious damage to the latter. The obligation of this Government to make amends therefor could not be questioned if the injury resulted from any fault on the part of the *San Jacinto*.

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The minister may deal with higher literature after one of three methods. He may ignore it altogether, and confine preaching to an exposition of the religious experience and expression of the old time Jew. This is the only consistent course for the devout believer in traditional theology, and commands the respect due an honest faith, however ignorant Or the minister may derive in fact the chief part of moral and religious instruction from modern letters and science, but always beginning with a low bow to the popular idol. * * *

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LETTERS AND REVIEWS.

Mr. Clement Warren, Brooklyn, New York City.

I have just completed for the seventh time a reading of your cogent work entitled "The Safe Side." Every time that I have read the work I have realized its excellence more and more. On each occasion new features have developed. Each page furnishes food for thought, and each chapter (or less) provides a mental meal which absolutely needs digestion and deep reflection before proceeding further. It is a work replete with facts clearly stated and irresistibly put. They may be ignored but cannot be refuted. The information I have gained from reading "The Safe Side" equals the sum total of all that I was possessed of previous to my first reading of it. It throws a flood of light on the subject which only the wilfully blind can ignore, and as a compendium of tersely put truths, is one of the best I have ever read on any subject.

From Prof. O. B. Frothingham, Boston.

The book has been received and perused. Allow me to thank you for sending it to me as one capable of judging its argument. I find it original and able. Its frankness, outspokenness, boldness, interest me greatly. It goes to the roots of the matter. It has long been my conviction that the belief in the deity of Christ was the essence of Christianity; that the religion must fall with this; that a revision of doctrine, history, psychology, becomes necessary. This you have undertaken. I may differ here and there from you, but on incidental points only, where you may be right. On the main drift of your essay my sympathies are entirely with you. You have learning, thought, insight, on your side, and I think this volume will attract attention by the honesty with which it presents the claims of reason and avows the good results of obeying the natural laws of the mind. You do a service in printing it. I would advise its wide circulation.

From "Review of Reviews," New York.

The present time is one of great religious discussion in America as elsewhere. Books are written from every conceivable standpoint, and the candid student of religious problems will welcome every honest effort at their solution, while not yielding his own individual right of judgment. Mr. Mitchell's work is an attack upon Christianity—its bible, its church, its doctrine, its founder. Firmly fixed in the belief of a divine existence and the necessity for a religious life in man, the author presents the thesis: The divinity of Christ can be disproved; being disproved, the whole Christian system falls. Mr. Mitchell has been a thorough student of recent biblical criticism and he uses its results freely. He goes far beyond the conservative Unitarian position, for he attacks even the ethical teaching of Jesus. Many orthodox readers will sympathize somewhat with the view Mr. Mitchell takes of the clergy. He emphasizes strongly the great amount of social wealth which yearly goes to support church "club houses" and the ministry, which to him appears a serious waste. Generally speaking the volume has been produced in a spirit of great candor. Throughout it is ably written, in clear, fitting language. * * *

From Andrew D. White, LL.D., ex-President of Cornell University, Ithaca, N. Y.

I have delayed acknowledging your book until I could have the opportunity to give it a more careful examination. I have now done so, and wish to thank you for it heartily. It seems to me full of valuable information which persons studying the great question to which you refer should have at their command. It also seems very suggestive of thought, and likely to bear useful fruit among investigators.

Any one who in these days is willing to give his labor to opening up these great subjects to the light is, in my opinion, rendering a great service to Christianity itself—a service which, however much it may be depreciated now, will be honored later, when the leaders of thought shall have given the honest attention to the whole subject which it dererves.

Mr. Edward Howe, New York City.

I have given your book a third reading and admire it more than ever. * * * Such a book as yours is greatly needed to clear the theological atmosphere, and I hope it will be very widely circulated. * *

Prof. Hudson Tuttle in 'The Better Way."

A more thoroughly honest and impartial criticism on Christian doctrines and the claims of Christianity has not been published. It is logical and argumentative, but never partisan. It presents the strongest arguments for Christianity, and then slowly and surely draws the besieging forces of facts and logic around them, undermines them, and at last demolishes them. Unimpassioned as the truth itself, the author proceeds step by step, and when the last sentence is finished, the object for which he wrote the book has been accomplished. The titles of the twenty-one chapters do not convey a complete idea of the author's line of thought, and quotations from pages so diversified would give a yet more inadequate conception. The book grows better from the beginning. Evidently the author wrote slowly and with much thought, and as he proceeded his mental horizon extended, and expression became easier and more certain. After the review of Christianity, the last five chapters, which somewhat diverge, are especially excellent. They are titled: "Inertia of Ideas," "Conversion," "The Safe Side," "Immortality," "Supernatural Supervision." Those who desire to know what the most advanced scholarship has done in the way of Biblical criticism can find it here in this book, condensed and more forcibly expressed. In short, it is a *vade mecum*, a library within itself of this kind of knowledge, and is much that is difficult of access in its original form. The author writes with conviction, which is felt in any one of his plain and terse sentences. There is no circumlocution or word padding to conceal poverty of ideas. He writes because he has something to say, and says it without fear or favor because he feels that it is true.

From the Boston "Investigator."

Mr. Mitchell has done the cause of Liberalism a great service in his noble work. He has assumed that the truth is a better guide than falsehood, and that it is safe to know the truth and to tell it. There is no subject about which there is more of darkness, of ignorance, of error, than the one he has undertaken to clear up—the divinity of Jesus. Mr. Mitchell has studied the gospels and contemporaneous literature with one end in view—that of finding the truth. He has brought to his study a candid mind, a scholar's critical judgment and a philosopher's spirit. He has sifted the material bearing upon his subject, and arranged and presented the facts, as far as they could be ascertained, in a way to secure the attention of the reader, and to carry conviction to the impartial and unprejudiced mind. His masterly presentation of the superstitions and ideas which culminated in the declaration that Jesus was divine, throws new light on the gospels, and helps to make clear what has heretofore been dark and mysterious. "The Safe Side" is a good book to have in your library. It is original, able and thoroughly liberal in its treatment of the subject.

From The Chicago "Tribune."

* * * "The Safe Side" is written from what may be described as the most agnostic position possible within the range of Unitarian views. It presents a great number of "nuts to crack," by those students of the scriptures and the history of the church who have gone over the ground for themselves, and are credited with the ability to pass judgment upon the arguments for and against "the faith as once delivered to the saints."

* * * But the work should be read by doctors of the church, and able educated ministers of the gospel who possess superior knowledge of the subject. * *

From the Chicago "Times."

* * * Such a book as indicated is "The Safe Side," by Richard M. Mitchell, of this city. * * * But in all this terribly destructive criticism it is manifest that the writer entertains the simplest and most reverent belief in God, and in the unbroken life and development of the human soul throughout eternity. To him the distinction between good and evil is clear, notwithstanding the extinction of Christianity, as a system in his belief. Sin, wrong, he does not believe can be forgiven, but its penalty must be borne in remorse, retarded growth, etc. * * Read his book. * * *

The most remarkable features of the book are its simplicity of manner, its utter fearlessness of candor, its freedom from anything like a spirit of bitterness. It is a book that will be denounced by every orthodox speaker or writer, but they should not forget that denunciation is often, like a demurrer in legal proceedings, an admission of facts, and nearly always amounts to begging the question at issue. It is a book which for its matter, its thought, to say nothing of its manner, is thoroughly worthy of equally simple and complete refutation, if any one can achieve it.

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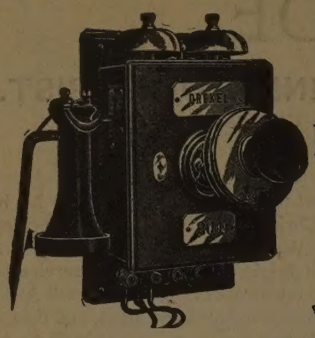

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